

212 1275 UTS only

THE
Rich Mans Charge.
Delivered in A
SERMON

AT THE
SPITTLE
Upon Monday in *Easter* Week,
12. April. 1658.

BEFORE
The Lord Major, &c.

By *Edward Reynolds*, D.D.



LONDON,

Printed by *Tho. Ratcliffe* for *George Thomason* at the Sign of
the *Rose and Crown* in *St. Pauls Church-yard*, 1659.

Rich. M. V. Charge.

1841

1842

The Lord, John & Co.

By Order of the Court

1843

1844

1845

1846

To the Right Honorable
Sir **RICHARD CHIVERTON**

Lord Major of the City of London,
and the Honorable Court of
Aldermen.

Right Honorable,

IT is truly resolved by Learned men, (a) That Theology is not a bare *Speculative Science*, which ultimately terminateth and stoppeth in the understanding, but that it is a *Doctrine* ordered and directing unto *Practice*, prescribed not only the (b) knowledge of *Spiritnall Truth*, but the (c) doing and loving of *Spiritual Good*. The *Apostle* calleth it the (d) acknowledgment of the *Truth* which is after *Godlinesse*; *The Learning of Christ*, and of the *Truth as it is in Jesus*. As light and heat, lustre, motion, and influence, are united in the *Sun*, the one working with and by the other; so *Treasures of Wisdom and Knowledge* are joyned with fulnesse of

a *Aquin. pars.*
1. qu. 1. art. 4.
et *Scholastici.*
in *Prolog. Sent.*

b *Iohn. 17. 3.*
Ephes. 4. 13.
c *Matth. 7. 21.*
Jam. 1. 22.
Iohn. 13. 17.
d *Tis. 1. 1.*
Eph. 4. 20. 21.

The Epistle Dedicatory.

e Ezek. i. 8.
13, 16, 18.

f Aug. de Civ.
Dei. l. 19. c. 15.
De Nupt. &
Concupisc. l. 1.
c. 3. Contr. 2.
ep. Pelag. l. 3.
cap. 5. Contr.
Julian. Pelag.
lib. 4. cap. 3.
g Aug. Tom. 4.
lib. de Fide &
oper. cap. 14.
ad Simplician.
quæst. 2.
h Aug. de
Trin. l. 15. c.
18. Qualis est
illa confessio
que sic Deo cre-
dit. ut pro ni-
bilo, ejus ducat
imperium: aut
quomodo ex ani-
mo ac vere di-
cimus, Domine,
Domine, si
ejus quem Do-
minum confite-
mur, præcepta
contemnimus.

Inter Christianum & Gentilem non fides tantum debet, sed etiam vita distin-
guere Hier. Epist. ad Galatiam de ratione Pie. vivendi. i Heb. 11. 14. & 10. 36.
Nide Davebant. de Justitia Actuâli, cap. 30. 37.

Grace and Holinesse, in the Sun of Righte-
ousnesse, whose Wings have healing in
them. The doctrine of Religion is like
the (e) Prophets Vision of Cherubims,
where he saw Wheels full of Eyes, the
one for Vision, the other for Motion; and
Hands under Wings; these to soar in
contemplation; those to be employed in
Action; and Lamps, and Burning Coals of
Fire; the one for light, the other for heat.
(f) As an Heathens and Hereticks Moral
actions do not benefit him without Faith
in Christ; so a Christians (g) speculative
knowledge, and meere Doctrinall Faith
will not save him without good works; and
the fruits of new obedience. (h) Fides
esse sine charitate potest; prodesse non potest;
Though therefore we dare not ascribe
unto good works; any meritorious dignity
or proper causality; whereby they pro-
cure or produce Salvation for us; yet such
a (i) necessity of them we ever acknow-
ledge; as that without walking in the

The Epistle Dedicatory.

way of holiness, we shall not arrive at the Kingdom of Glory; without doing the will of God, we can never expect to receive the promises. And as it is a dangerous temptation of Satan on the one hand, to perswade men to desire their own good works by putting confidence in them; so it is no lesse dangerous on the other hand by meer notionall, airy and Platonicall speculations to eat out all care of good works, and those moral duties of Piety, Temperance, righteousness, & Charity, in which the life, power, vertue of true saving faith doth exert it selfe.

Gal 5.6.
1 Thes. 1.3.
2 Tim. 1.
Tit. 3.85.

These considerations moved me, when I was invited to Preach before you at that solemn time; when many proper objects of good works use to be presented to your eyes, to single out that argument to treat upon. And that so much the rather, because we live in times; wherein there is a concurrence of many of those symptoms and distempers, upon which our Saviour hath concluded, That the love of many should wax cold: Wars, and rumors of

Mat. 24.6, 12.

The Epistle Dedicatory.

of wars, Nation against Nation, Kingdom against Kingdom; many offended; many hating one another, many false Teachers, many seduced people, and, above all, an abundance of iniquity. And indeed, it may be justly feared; that where there are so many divisions, prejudices, animosities, differences both of judgment and interest, to say nothing of the luxury, delicacy, vanity and excess in private expences, there cannot but consequently be a very great obstruction in the current of good works.

My hearty desire and prayer is, That as this *Sermon* received favourable audience from you, and is now by your own direction exposed to a more generall view, so some signal *blessing* may follow the publication thereof; that there by the hearts of many *rich men* may be enlarged to honor the Lord with their substance, and to let their Merchandise, and their Treasures have inscribed upon them, *Holiness to the Lord.*

Prov. 3. 9.

Isa. 23. 18.

Your Honors most humble Servant in Christ,

EDWARD REYNOLDS.



THE Rich Mans Charge.

1 Tim. 6. 17, 18, 19.

Charge them that are rich in this World, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

That they do good, that they be rich in good works, ready to distribute, willing to communicate;

Laying up in store for themselves a good Foundation against the time to come, that they may lay hold on eternal life.



He Wiseman telleth us, that a word fitly spoken, is like Apples of Gold in Pictures of Silver, Prov. 25. 11. And our Lord in the Prophet telleth us, that he had the Tongue of the Learned, to speak a word in Season, Isa. 50. 4. Paul at Athens disproved the superstition of that Learned City, out of the inscription

The rich Mans charge.

Cuncta male-
facta sibi impu-
neratus Tacit.
Annal. l. 12.
Per omnem (æ-
viriam & libe-
ritatem) jus Regi-
um servili-
ingenio exer-
cuit. Hist. lib. 5

Sueton in,
Claudio, cap.
28.

scription of their own *Altar*, and the testimony of their own *Poets*, *Acts* 17. 23, 28. And before * *Æolus*, a corrupt and intemperate Judge, he Preached of *Richneusnesse and temperance*, *Acts* 24. 25. In solemn and publick meetings, the most needfull *Doctrines* to be pressed, are those which are most suitable to the *Auditory*. When *Timothy* is to Preach before *rich men*, the Apostle here furnisheth him with the materials of his *Sermon*, to warne them against the sins incident to that condition, and of the *duties* incumbent upon it; and because hard duties are both to be urged with cogent *Arguments*, and sweetned with speciall *Comforts*, here are *Motives* of both kinds used, that by the necessity and the utility, they may be perswaded unto the duty; so that my *Text* is a very fit present for an Assembly of *Rich Citizens*, a present of *Gold and Silver*, *Apples of Gold in Tables of Silver*, a present of *Treasures*, *Stable and abiding Treasures*, a good foundation, an eternall life, and all to be had not *in rebus*, in this present *now*, but *in Deo* *ζωῳ*, in that living God, who is yesterday and to day the same, and for ever, and who never faileth or forsaketh those that trust in him.

The Apostle having before shewed the great mischief of covetousnesse, that godly contentment is true gain, that resolutions, to be rich, do cast men upon desperate and frequent temptations; that wordly love is a seminary of unbelief, apostacy, and all mischief, and having warned *Timothy* in his owne conversation, to avoid such dangerous

dangerous Lusts; doth further direct him in his Ministeriall Function; to lay the same charge upon worldly Rich men, in the words which I have read unto you.

Wherein we have, First, *Timothies Duty* to charge. Secondly, The subject of that charge, *Rich Men*. Thirdly, The limitation of that subject, *Rich men in this world*. Fourthly, The particulars and materials of the charge, set downe Negatively and Affirmatively, and both twofold.

The Negative, Not to be High-minded, not to Trust or Hope in Riches; with a Reason which reacheth unto both, because of the uncertainty of them.

The Affirmative, 1. To trust in God, with a double Reason of that; His life, he is the living God; His bounty, he gives, gives richly, gives all things, and with the things gives an heart to enjoy them.

2. To imitate God in this Divine Work of Bounty and Liberality, expressed

First, By the matter of it, *To do good*.

Secondly, By the manner of doing it, viz.

1. To do it copiously; to be rich in good works

2. To do it cheaply,

readily, easily, with an aptitude and propension thereunto,

3. To do it diffusively, extensively unto Community; or to do it

modestly, humanely, lowly, gently, without

importunity or exprobaton; to be

The rich Mans obarge.

as *Lucian* expression is, That others may be partakers of our good things with us.

And this Duty is pressed by a very *elegante reason*, in a way of *apriores*, and as a prolepsis or prevention of what might be objected. If I be so diffusive and communicative to others, I shall leave nothing for my selfe, or thole of mine own household; this the Apostle preventeth, telling us,

First, That thus to lay out, is to *lay up*, and that as in a *treasure* *συνσυναμιζων*. It is like scattering of *Seed*, in order to an *increase* and *harvest*.

Prov. 21. 24.

Secondly, That thus to lay out upon others is to lay up for themselves *συνσυναμιζοντες εαυτοις*.

Thirdly, That hereby the uncertainty and instability of *Riches*, is corrected and fixed, *ακαταστατοις* turned into *σπουδαυς*.

Psal. 49. 17.

Fourthly, Whereas *worldly Riches* are only *επι τω νυν αιωνι*, for the present time, they will not descend after a man when he dies; being put into good works, they are *σπουδαυς* *εις το μελλον*. returnable into another Country, a Mans workes will follow him, he shall finde *them againe* after many *dayes*. And whereas they being of a muddy and *slimy* originall, are *slippery* and cannot be held; either we shall go from them, or they from us, they have Wings, and will flie away; that which is thus *laid up*, by them may be held, *κρασιναισθηται* that they may *lay hold*.

Revel. 14. 13.
Eccles. 11. 1.

Prov. 23. 5.

Luke 12. 20.

Fifthly, Whereas a Mans riches cannot lengthen his life one night beyond the period which God hath fixed. Being thus *laid out*, and

laid

The rich Mans charge.

5

Laid up, to comfort the lives of others, they are graciously by God rewarded with eternall life. An house thus founded, shall continue for ever.

1. *Timothies duty, Charge those that are rich.* He doth not say, flatter them, nor please them, nor humor them, nor fawn upon them, or crouch to them; nay he doth not say what sometimes he useth to do himselfe, Beseech them, intreat them, perswade them; but he giveth Timothy the same power towards them, as he used towards him. Verse

13. *παρασκήνω, ἀγχομαι τοῖς πλουτοῖς.* And 1 Tim. 4. 11. *παρασκήνωτα ὁ δίδουσι;* These things commande and teach. It is true, The Ministers of Christ, are the servants of his Church. The Levites and Priests were so, They served the Lord, and his people Israel; 2 Chron. 35. 3. The Apostle themselves were so, Our selves your servants for Jesus sake, 2 Cor. 4. 5. Yea, the Lord of all whom the Angels worship, took upon him the form of a Servant, Phil. 2. 7. Came not to be ministered unto, but to minister, Matthew. 20. 28, And he was the Apostle, the High-Priest, ἀρχιεπίσκοπος, the great, the cheif Shepherd, is pleased to be called by one of the lowest appellations *διάκονος*, a Deacon, a Minister of the Circumcision, Rom. 15. 8.

Servants then we are, and accordingly must in humility, in meeknesse, in condescension, stoop to men of the lowest degree, the very Angels of Heaven do so, they are *ἀγγέλων πιδμάτια*, Ministering spirits, Heb. 1. 14.

But you must consider we are Servants to your
B 2
Souls,

* *Servili prae-
 vendius,*
Matth. 26. 15.
Exod. 21. 33.
Zach 11. 12, 13.
Cod. lib. 7. Tit.
7. Vide Colaub,
exercit. in Ba-
ron. Anno. 34
num. 14. Servi-
li suplicio affec-
tus. Lips. de Cru-
ce,
l. 1. c. 12.

Sauls, not to your wills, much less to your Lusts: So Servants to you, as that we must give account of our service to a greater Lord, who gives his Authority and Power, as well as Ministry and Service, Tit. 2. 15. And therefore in the delivery of his Message, we may not so be the Servants of Men, as to captivate the truth of God, and make his Spirit bend and comply with their Lusts; 1 Cor. 7. 33. Gal. 1. 10.

There is a Majesty and Power in the word of Christ, when set on with his Spirit, who spake as one having Authority, Matthew 7. 29, and regarded not the persons of men; which no power, wealth, or greatness, can be a fortification against. It is as a Two-edged sword, sharp in the hearts of Christs enemies, able to break Rocks, to tear Cedars, to pull down strong holds, to smite the heart, to stop the mouth, to humble an Ahab, to shake a Felix, to aw an Herod: It is the arm of the Lord, which can sling a stone into the Conscience of the stoutest sinner, and make it sink like Goliath to the ground: It can so shake a man with conviction of guilt and prepossession of wrath, that he shall go in Sackcloth and Ashes, weeping and mourning, roaring and rending of himself, till his Soul draw nigh to the grave, and his life to the destroyers.

And there is an Authority in the Office, which dispenceth the power of God; being the Ambassadors of Christ, there is a *happy* liberty and boldness belonging to our charge; so that albeit we must manage the same decently and prudently with

Heb. 4. 12.

Psal. 45. 5.

Isai. 49. 2.

Psal. 29. 4. 5.

2 Cor. 10. 4. 5.

1 King. 1. 27.

Acts 24. 25.

Mark 6. 10.

Isai. 3. 1.

2 Cor. 5. 20.

Act. 2. 19.

Cor. 4. 13.

Eph. 6. 19.

Tit. 1. 15.

The rich Mans charge.

7

with due respect to mens stations and degrees ; shewing all meeknes to all men ; yet we must do it ; first , Impartially without respect of persons ; secondly , Zealously against the daring presumptions of the greatest sinners. *Sin to the King and to the Queen ; Humble your selves ; Jere. 13. 18. I have made thee a defended City, and an Iron Pillar, and Brazen Walls against the whole Land ; against the Kings of Judah, against the Princes thereof ; against the Priests thereof ; and against the people of the Land ; Jere. 1. 18. A Minister of Christ, though he must be meek and lowly, gentle, and patient ; of a Dove like Innocency ; and of a winning compliancy ; yet he must not be a low-spirited man ; to fear the faces or the frowns of men ; he must magnifie his Office ; as Paul did, and dare to be as bold for Christ ; as the proudest sinners can bee against him. The File is as impartiall to Silver and Gold, as it is to Brass and Iron. The Honey thought it be sweet, yet it cleanseth ; Oyl though soft and smooth, yet fetcheth out the poyson which lies in the stomach. Ministers must be bold to speak the Gospel *εν πολλῷ ἀγῶνι*, with much contention, 1 Thes. 2. 2. To cause the truth of Christ to enter into a combate with the lusts of men ; to deliver it in the Spirit and Power of Elias, to sever the precious from the vile : Not to please men, except in case when they may be edified and profited (then we may please them, 1. Cor. 10. ult.) nor to please them by strengthening their hands in wickednesse, but to please God that trieth the heart. They must speak nothing but as the Word*

and

Vide Aug. epist. 64.

Rom 11. 13.

Luke 1. 17.
Jere. 15. 19.

1 Thes. 2. 4.

and Oracle of God, 1 Pet. 4. 11. And when they do so, the richest and greatest amongst men owe as much reverence, feare, trembling, and obedience to the word, as the meanest, Nay, many times as a Cannon Bullet makes more battery upon a stately Pile of Building, then upon a Wall of Mud, and a Tempest doth more easily break an Oak or Cedar, then a low Shrub; so the Majesty of the word delighteth to shew it selfe more in taming the Pride of an Ahab, or a Pharaoh, or a Doeg, then of other mean and inferior persons

2 Tim. 3. 9 Mic.
3. 7.

Besides, great men stand so much the more in need of *plain-dealing* from Ministers, by how much the lesse they meet with it from other men. Some flatter them, others feare them, some are bewitched with their favors, and others are affrighted by their frowns; but the word of the Lord is not bound, the Spirit of the Lord is not strained; his Ministers are or should be full of judgement, power and might, to declare their transgressions to the Heads of the House of Iacob, and to the Princes of the house of Israel, Mic. 3. 8, 9.

Besides, they are in more danger; the richest Land is more subject to be overgrowne with Weeds and Thistles; great men are apt to be hardned, ensnared, tempted unto more pride and stubbornesse. And as they are under greater danger; so they are under a greater trust, and are responsible to their Lord for more Talents; their conversion is of a more generall influence and concernment, then that of mean and private persons; their

their meekness and professed subjection to the Gospel of Christ, doth give much glory and abundant thanksgiving unto God; and therefore no where is the charge more seasonable, *Charge those that are rich in this World.* They say the crowing of a Cock will cause the trembling of a Lion: What is a Bee to a Bear, or a Mouse to an Elephant? Yet if a Bee get his sting in to the Nose of a Bear, or a Mouse creep into the Trunk of an Elephant; how do so little Creatures upon that advantage, torment the greatest? Now the richest men have a tender Port, into which a sting will enter. The Conscience is as sensible in a Prince, as in a Beggar and therefore the one as well as the other equally exposed to the charge of God. And therefore the Apostle as he doth in humility beseech and exhort, so he doth in authority give commandments by the Lord Jesus unto the Church, 1 Thef. 4. 1, 2, 11. And four times in one Chapter speaketh in that language of Authority, 2 Thef. 3, 4, 6, 10, 12. A Physician sometimes gives a Cordial to a poor man and a Vomit to a Prince; tempers his Physick not to the dignity of the person, but to the quality of the disease: And so must the Ministers of the Gospel. *Eadem omnibus debetur charitas, non eadem omnibus adhibenda medicina; aliis blanda est, aliis severa, nulli inimica.*

Let us now consider the subject of this charge, *Charge those that are rich in this world.* He doth not forbid men to be rich, as if Christian perfection consisted in voluntary poverty, as some would perswade us. When Christ pronounceth a

Vossi Hist.
Telog. lib. 5.
Thel. 2.

Aug de Care-
chil n 1: Radi-
bus. cap. 15.

ἡ πάλιν τε αὐ-
 ὅτ' αὐ εἶπε, εἰ
 θέλεις τέλει.
 Ὁ Ἰωάννης,
 πωλῆσαι τὰ
 ὑπάρχοντα σου
 πτωχῶς, ἐλεύ-
 χειται καὶ κληθή-
 μενοσὶν τῷ
 πλάτῃ τὰς ἐν-
 τολὰς ἐκ νεό-
 τητος. Τετηρη-
 κίμαι. ὁ δὲ πε-
 πηρώκει τὸ,
 Ἀγαπήσεις τὸς
 πλησίον σου ὡς
 σεαυτὸν, &c.
 Clem. Alex.
 Strom. l. 3. p.
 327. E. 328. A.
 Edit. Heinfa-
 na.

— Volens
 arguere Divi-
 tem illum Do-
 minus noster
 quasi non verū
 dicentem

— Dixit ad
 eum Si vis per-
 fectus esse, va-
 de, vende omnia
 quæ possides, &
 da pauperibus.

Sic enim apparebit dicere verum, si dilexisti aut diligis proximum tuum sicut teipsum.
 Orig. Tract. 8. in Matth. 19. 21. &c. Theoph. Hunc ex lege insolentem, sollicitum de salute remittit in obsequium, unde ipsa in eum, &
 viaretur intelligeret nihil se exinde recte operis fecisse, &c. Hil. in Matth. Cap. 19.
 Vide Orat. Basilii in descensu, Tom. 1. p. 403, 407. Puto quod arrogantius quam
 verius servasse se mandata respondit Aug. Ep. 29. Adolescenti dicitur & superbi
 mentitur dicendo Omnia hec servavi. Hieron. Vide quædam Matth. 19. 21. B. 1. 1. 1.
 Davenant. de Justit. Actuali, cap. 44.

we unto those that are rich, he shewes us whom he means, Even such as receive all their consolation in this world, and are wholly forgetful of another; Luke 14. 34. When he said to the young man, If thou wilt be perfect, sell that thou hast, and give to the poor; Math. 19. 12. he speaks not of Evangelicall Counsell, or a State of Perfection and Supererogation beyond the fulfilling of the Law; but he speaketh ~~by way of trial~~, and to convince him of that worldly love which obstructed his salvation; of his selfe-deceit in conceiving he had done all that the Law required of his unsoundnesse and insincerity of heart, which could not forgo all which Christ required it, to be his Disciple. A Luk. 14. 36. which could not suffer the loss of all things, and count all dunn for the excellency of the knowledge of Christ, Philippi. 3. 8, which could not with Abraham, Leave his Country, and Kindred, and Fathers house, to follow the command of God, Gen. 12. 1; 4. and with Peter and the other Disciples, Leave Nets, and Boats, and Fathers, and all to follow Christ, Math. 19. 26. And with Barnabas; Sell all, and lay downe all at his feet, Acts 4. 36. 37. And so Clem. Alexandrinus, Origen, Hilary, Aust. and others understand that answer of Christ.

The rich Mans charge.

II

He doth not then forbid to be rich: *Riches* are the good gifts of God, *Prov.* 10. 22. The Lord had in his Church, as well a rich *Abraham*, *Jeb*, *David*, *Salomon*, as a poor *Lazarus*. Yea, in those times of danger and persecution, the Spirit of the Lord which bloweth where it listeth, did find out a *Joseph of Arimathea*, a *Sergius Paulus*, a *Publius*, who was a man of a Senatorian order, as *Baronius* telleth us, married unto *Claudia*, a Lady of this Island, of which marriage we read in *Martial's* Epigrams,) Yea, we read of Saints in the Family of *Narcissus*, who was that vast rich man, worth Ten Millions of pounds in the days of *Claudius* the Emperor; for of him do *Calvin*, *P. Martyr*, *Parasus*, *Gretius*, and other Learned men understand that place *Rom.* 16. 11. though *Baronius* think that he was dead when that Epistle was written. We finde mention likewise of Saints that were of *Casars* Household, *Phil.* 4. 22. If any place in the World were like *Hell*, certainly *Nero's* Court was the place, yet even there we meet with some that belonged unto *Heaven*. Rich then he forbids them not to be.

Neither doth he forbid the use of such lawfull means, by which, through Gods blessing there-upon they may be rich, We must maintain honest trades for necessary uses, *Tit.* 3. 14. We must be industrious in them, that we have lack of nothing, *1 Thess.* 4. 11, 12. It is true in every estate, as well of want as plenty, we must be content, *Phil.* 4. 11. (for there is a rich discontent as well as a poor) We may not will, resolve, conclude upon it, that

Martial. lib. 4.
cp. 33.

Baron. An.
58. Sect 56.

C

what-

Xenophon.
Cyropæd. l. 8.
Vide Greg.
Tholof. de.
Rep. l. 3. c. 9.

* Vide Budz-
um de Affa.
l. 2. fol. 50. lib.
3. fol. 83. l. 4.
fol. 98, 99, 100.
Lipsi. de Mag.
nit. l. 3. Rou. l. 2.
c. 5. Brierwood
de Numis. cap.
9. Athenæus,
l. 12.

whatever come of it, by any meanes by which it may be effected, we will be rich, 1 Tim. 6. 9. We may say so of *grace* and *glory*, whatever pains or danger it cost me, I will venture all for *grace*, but not so for riches; they are not absolutely and *per se* good; and therefore not simply to be desired. We may not seek great things to our selves; they who have most need of them, may *not greatly multiply them to themselves*, Deut. 17. 17. Cyrus esteemed himself more rich in the hearts and love of his people, then in his Exchequer, as he told *Crasus*. We may be *more rich* in a narrow estate, with *Gods Blessing*, then many wicked men are in the midst of their abundance, Psa. 37. 16. As a man may be rich in *bonds* who hath but little money in hand, so may a good man be rich in *promises*, who is but narrow in *possessions*, He forbids *Treasures of unrighteousness*, Micah 6. 10. Hab. 2. 6, 9. Jer. 12. 13. He forbids misplacing of *Treasures*, making *our hearts* the repositories of them, Psal. 62. 12. But when *Gods* pleased without the concurrence, of our *sinful actions* and *afflictions* to give in abundance, we may with a good Conscience enjoy it, so long as it doth not draw away our delight from God, but enlarge our hearts to honor him therewith, and humble them the more to listen to his *charge*, and to be inquisitive after his *counsel*.

I shall not stand to inquire what measure of wealth it is which makes a man a rich man. We read of the vast riches of *Crasus*, *Pallas*, *Narcissus*, *Lentulus*, *Senera*,* and others, and of the monstrous and portentous expences almost beyond

Arith

Arthmetical computation in the Luxury of Games, Feasts, Apparel and Buildings amongst the *Romanes*, and others. *Cleopatra* dissolved and drank in one draught of Wine, a Pearl of above Seventy eight thousand pounds in value. The Ornaments of *Lollia Paulina* amounted to above Three hundred thousand pounds; and *P. Clodius* dwelt in an house which cost him above One hundred and fourteen thousand pounds. There is no standing quantity which makes the denomination of a rich man. In the *Apostles* account, he certainly is a *rich man* who hath plenty sufficient for his calling, his occasions, his train, family, posterity, for necessary, decent, and liberal expenses; in one word, Whose estate is amply proportionable both to his condition and to his mind; for *copiosum vaticum* ἀνταρξια and *penury* doth not consist in *εὐπορία*, but in *εὐδαιμονία*, not in narrowness of wealth, but in vastness of desire. So that which is suitable to a mans mind, and to his train or estate, makes him a *rich man*.

But yet still all this wealth is but *εὐδαιμονία* it enricheth a man but between this and his grave; *His glory will not descend after him*, In all points as he came into the World, so he must go out, naked in and naked out, he brought nothing in, he can carry nothing out; he passeth, but the Earth abides, an his house will know him no more, And this

Psal. 49. 17.
Eccle. 5. 16.
Job 1. 21.
1 Tim. 6. 7.
Eccle. 1. 4.
Job 7. 10.
ἡ γὰρ ἡ ἐστὶν
ὅτι γέννηται

ἡ δὲ γὰρ ἡ ἐστὶν ἀμαρτία ἀχρυσίου ἔλκεν. Nihil apud Aethiopes, lib.
12. cap. 7.

Pfal. 17. 14.
& 73. 7.
Job 31. 13.
Iſai 5. 8.
Hab. 2. 5, 6.
Eccle. 9. 1.

shews the baseness of worldly wealth, First, That it is communicable to the men of this World, who have their portion onely here; *their Bellies may be filled with these Treasures*; they may have more then heart could wish, they may be mighty in power and spend their days in wealth, they may joyne house to house, and lay field to field: *No man can know love or hatred by these things*; a *Nabal*, and a *Dog* may have them as well as an *Abraham*, or a *David*. *Jacobs Ladder* which conveyeth to Heaven, may have its foot in a smoking Cottage, and there may be a trap-door in a stately Palace which may let down to Hell. Secondly, That it is of but a very narrow use, like a Candle, needful in the night, but absurd in the day; like Brasse Tokens, fit to buy some small trifles with, but not to purchase an Inheritance. All the difference, which *riches* make amongst men, are but, *as the vñ* in this little *Estimate* of Mortality. As in casting accompts, one Counter stands for a thousand pounds, another for a penny, as in setting Letters, the same Letter may one while be put into the name of a Prince, and the next time into the name of a Beggar; but when the Counters are put into the Bag, and the Letters into there Boxes, they are there all alike; no difference between the *dust* of *Drives* and *Lazarus*. Come to *Ahab* and *Jezebel* when the Dogs have done with them, and their Vineyard, and their Paint is vanished unto all eternity. A living Dog is better then a dead Lion, a dead Lion no better then a dead Dog.

Eccle. 9. 4.

Our wisdom therefore it is to labor for that which Solomon calleth *Durable riches*, which is current in another World, which will follow a man when he dies; his wealth will not, his works will, Revel. 14. 13. To make the store of the Lord our Treasure, Isai. 33. 6. To be rich towards God; Luke 12. 21. To lay up treasure in Heaven, Luke 18. 22. To buy of Christ Gold tried in the fire, that we may be rich, Revel. 3. 18. As Abraham sent Jewels of Silver and Gold and Raiments unto Rebecca, the Wife of Isaac, the Son of Promise, Gen. 24. 53. So doth the Lord give rich and precious Ornaments unto the Church his Spouse, Eph. 16. 10, 13. The graces of the Spirit are compared unto Chains and Borders of Gold, and Studs of Silver, Cant. 1. 10, 11. These riches are returnable into Heaven, to be rich in faith, in knowledge, in wisdom, will stand us in stead, when the World hath left us. Things which come from Heaven to us, while we are on the Earth, will go to Heaven with us when we leave the Earth. Grace are like the Waggon which Joseph sent to carry Jacob his father, Gen. 45. 24. They are the *Phibicula* like Elisah's Chariot of Fire, to transport the Souls of Believers unto Christ. Men naturally desire durable things, strong Houses, clear Titles, lasting Garments, Jewels, and precious Stones that will go every where. No riches are indeed durable, but those that are heavenly, no Rust no Moth, no Thief can reach them: What the Philosopher affirmeth of Heavenly Bodies, is certainly true of Heavenly Graces, they are incorruptible.

There

There is a strange contradiction between mens Professions and their Practice. Ask a man which in his conscience, he thinks the best, *Riches* or *Grace*, and he will answer very truly, There is no comparison, no more then between *God* and *Mammon*: *riches* not to be named the same day with *Grace*. But observe it, and you will finde no man sit still, and drowsily look when *riches* will drop into his mouth; but *he riseth early, and goeth late to bed*, his worldly heart shakes and awakeneth him, *Surge, inquit Avaritia, ejah surge, negas? Instat, Surge inquit, non queo, surge*. He sweats, he toils, he spends his time, his studies, he ventures far and near,

Per mare pauperiem fugiens, per saxa, per ignes.

John 6.27.

But for *durable riches* of *Grace* and *Glory*, which our Saviour says, *Must be labored for*; which *Solomon* tell us, *Must be searched and digged for as for hidden treasures*, Prov. 2.4. How few are there who evidence the truth of their profession by the measure of their diligence? who are not far more supine in their pursuance of *holiness*, then of *wealth*. Surely even in this sence is that of Saint *James* true, *Your Silver and your Gold shall rise up in judgment against you*, and plead as *Cyprian* tell us, *Satan will plead against wicked men by way of exprobation*, I never died for them, I never made promises of *eternal life* unto them: So will your mony say, I was never able to cleanse their Consciences, to remove their guilt or fears, to pacifie

Jam. 5.3.

pacifie their hearts, to secure their salvation, to present them without spot or wrinkle to God; yet me they wooed, and worshipped, and hunted after, and left Grace and Mercy, Righteousness and Peace, Christ and Salvation, unluted, undesired. O learne we to build our House upon a Rock, to get a Kingdom that cannot be shaken, to have a City which hath foundations; Crownes may fall, Thrones may miscarry: Such may the storms be, as may subuert the Cedars of Lebanon, and the Oakes of Bashan, as may overturn Towers and Palaces. Treasures of darkness, hidden riches of secret place may be searched out and taken away; but the righteous shall not be moved, he shall not be afraid of evil tidings. The name of the Lord is a strong Tower, in the which he shall be kept in perfect peace, because in the Lord Jehovah is Everlasting strength.

Let us now proceed to the matter of the Charge, which is first Negative, and that double First, That they be not high minded. This notes that there is a secret malignity which riches meeting with corruption, have in them, to lift up mens mindes above their due Region. Tyrus edified herself, because of her wealth. Thine heart is lifted up, because of thy riches; and thou hast set thine heart as the heart of God; Ezek. 18. 5, 6. According to their pastures so were they filled, they were filled and their hearts was exalted; therefore have they forgotten me, Hos. 13. 5, 6. Whence that Caution which Moses gives unto Israel, Beware, least when thou hast eaten and are full, and hast built goodly houses

Ierc. 13. 18.
Dan. 3. 21.
& 7. 9.
Isai. 2. 13, 16.
Zech. 11. 2.
Isai. 45. 3.
Obad. v. 6.
Psal. 112. 6, 7.
Prov. 18. 10.

Isai. 16. 3. 4.

THE END

The rich Mans charge.

houses, and dwells therein: And when thine Herds and thy Flocks multiply, and thy Silver and thy Go'd is multiplied, and all that thou hast is multiplied, then thine heart be lifted up, and thou forget the Lord thy God; &c. Deut. 32, 13, 14. Men are like Larks, very silent and modest when they are low and on the ground; but in a warm and glorious Sunshine they soar up, and are very clamorous. And though they be never a dram the holier, the nearer to Heaven, the safer from Hell by all their wealth; yet they think highly of themselves, walk with more state, look with more disdain, breathe more scorn, keep more distance, than you would think such an one a richer one, but another man. Put money into a Bag, and the Bag remains Leather or canvas still; but if it once get into the heart of a man, he is presently changed, his thoughts of himself greater, and of others meaner then they were before.

This the Apostle saith should not be so, for after all this, *It is but man still*, Eccles. 6. 10. and the Word is as much above him, as before. A Hill is proud and overtops the Valley; but in comparison of the Sun, they are equally distant, and that haply scorseth the one when it reviveth the other; as the same Word it may be, comforteth a poor Believer, and scourgeth a rich sinner. A rich man then should not be high minded. For solid goodness; but like a man that is not. Riches are not noble enough to raise the Minde, or to put any solid value upon a man more then he had before. Righteousness indeed, because

because it comes from *Heaven*, can *exalt* and *lift* up thitherward: But things of a meet Earthly extraction, do rather depress then heighten the Soul, they beare no proportion unto it. The Heart is as improper a place for *riches*, as a mans Purse or Barn is for *Grace*. The Minde is the seat of *wisdom*, of *knowledge*, of *divine impressions*; where as Earthly things can *per se*, and in their own nature operate onely unto earthly effects, they may indeed be used by sensual lusts, as the Femes and Instruments of Pride and Luxury, and by *special wisdom*, as the *vehicula* of *Charity* and *Mercy*; but of themselves they adde nothing of real value to a man. A poore man may be *richer* by *one promise* of the *Gospel*, by laying up but *one line* of the *Scripture* in his heart, then a *Daeg* or a *Nabal*, by the Cattel on a thousand Mountains.

2. *Rich men* are at best but *Stewards*; For the *Earth is the Lords*, we are but Tenants, Depositories, Treasurers unto him. Now a *Steward* or *Princes Treasurer* is the self same man, no change of State, no ebb or flux of greatness, when he hath the custody of Thousands or of Tens: And surely God gives us our *riches* to honor him, and not our selves withal.

3. *Rich men* walk amongst more *snar*s and *temptations*; for *riches* are the materials which provoke, excite, foment lust, call forth sinful pleasures, worldly love, self-confidence, contempt of the World, endanger our Apostacy in times of persecution, and our security in times of peace. And this is certain, That a *full Estate* is

D

like

The rich Mans charge.

like a *full Diet*; as this requires more strength of nature, so that more wisdom and grace to order and to digest it. Therefore a *rich man* ought to look downeward the oftner, to take care of his feet; and the higher the winde is to hoise up the fewer Sails, because there are Rocks and Shelves round about him.

4 In making men rich, and setting them in greate places God hath exalted them enough already, and they ought the rather to be more low in their own eyes. The highest bough in a Tree are the slenderest, the more nature hath raised them, the smaller they are in themselves, and by that meanes the less endangred by the tempests which they so easily yeild unto. And so it should be with us, the more we are exalted by God, the less we should be in our own esteem; and the less we are in our own esteem, the safer we shall be against any *temptations*. Humility is not onely an *ornament*, but a *protection*. We see the fruit grows upon the twigs and smaller branches of a Tree, not upon a Stock. Humility makes way to fruitfulness, and fruitfulness back a gaine to humility. The more weighty the Ears of Corn, the more they hang downeward towards the Ground. The richer things are, the more humble they are. *Ambition* was the sin of the *Bramble*; the *Vine*, *Olive*, *Fig-tree*, were contented with there former dignity: Clouds, the fuller they are, are the more heavy; the Earth is the richest, and yet the lowest Element. *Christ* had in him the Treasures of *Wisdom* and *Grace*, and yet in nothing more proposed

The rich Mans charge.

21

posed himself unto us as an example, then in meekness and humility, *Matth. 11. 29. John 13. 13, 14. Phil. 2. 5, 6, 7.* And what comparison is there between *Christ* the Heir of all things, and the richest man on Earth? When the *Lord of glory*, who thought it no robbery to be equal with God, humbled and emptied himself, and made himself of no reputation; what is there in sinful dust and ashes, that he should be proud? We see in the Body one member hath more magnitude, nutriment, dignity, imployment then another; but none hath more humility then another. The Head will be as ready to study for the Hand, as the Hand to work for the Head; the Tongue as forward to speak for the Foot, as the Foot to move for the Tongue. And all *Christians* profess to be *Members* of the same Body, and therefore none should be proud or disdainful towards another.

5. Why should a mans work and service make him proud? Commonly *pride* and *idleness* go together, *Ezek. 16. 49.* Now the more *riches* God gives a man, the more *work* he sets him about. If we see a mans shop full of Wares, of Instruments, of Servants, Commodities continually imported, we conclude such a man is full of business; When the *Lord* doth multiply *mens estates*, he doth multiply their *employments*. And we see *Tradesmen*, though upon Festival times, they will put on rich Apparel, yet upon working days they go in a more plaine and careles fashion. Now of all other work, a *Christians work* will not let him be proud.

Lastly, Why should I for a little difference in this one particular of worldly wealth, despise or disdainfully over look my poor Brother? Doth a *Lawyer* despise a *Physician*, because he hath not read the *Code* or the *Pandect*? Doth a *Physician* despise a *Lawyer*, because he hath not read *Galen* or *Hippocrates*? Doth the *Eye* despise the *Ear*, because it cannot see; or the *Tongue* the *Hand*, because it cannot speak? Have we not all one *Lord*, one *Faith*, one *Hope*, one *Spirit*, one *Gospel*, one *Common Salvation*? When so many and great things unite us, shall our wealth onely disunite us? One *Sun* shines on both, one *Air* refresheth both, one *Blood* bought both, one *Heaven* shall receive both, Onely he hath not so much of the *Earth* as I, and possibly much more of *Christ*. And why should I disdain him on *Earth*, whom haply the *Lord* will advance above me in *Heaven*. Why should I brow-bear, and proudly over look him, whom *Christ* hath adorned with his *grace* and honored with his presence.

We see a *rich man* hath no reason to be high-minded; but he that is so, will not stop there. He that makes an *idol* of his *riches*, will *Worship* and *trust* in it, when he hath done; and therefore *Timothy* must give *rich men* a second charge.

[That they trust not in uncertain Riches.] By which, first, he giveth us a plaine intimation, That *rich men* are naturally apt and prone to trust in their riches; as it is saide of *Dong*; that he did not make *God* his strength, but trusted in the multitude of his riches, *Psal.* 52. 7. And *Solomon* telleth us,

The rich Mans charge.

23

That the rich mans wealth is his strong Tower, and
a high Wall in his own conceit, *Pro. 18. 11.* As
Thrasylus by a melancholly fancy judged all the
ships in the Harbor at *Athens* to be his; so a rich
man judgeth all the safety and security, that the
World can afford to be his own, because he hath
that *unum magnum* which will helpe it in the worst
extremities. Every man is conscious to himself,
both of his wants and of his dangers; what good
he is defective in, what evil he is exposed to: And
therefore doth what he can for assistance to pro-
cure the good he wants, and to repell the evil he
feares; and of all assistances, he looketh upon this
as the surest, because money answers unto all. The
Fool in the Gospel promised himself, Ease, long life
many years, to eat, to drink, to be merry, and all in
the confidence of his riches, *Luke 12. 19.* How
many men trust their wealth to uphold their
wickedness, and lean upon them while they fall
from God? How many take a liberty of violence,
rapine, cruelty, oppression, luxury, prophaneness, be-
cause they think their wealth will be an advocate
and a varnish unto all? How many, if *Christ* and
Mammon should come into competition, would
say as *Amaziah* did, *What shall I do for the hundred
Talents?* *Ardua res hac est apibus non tradere mores.*
So hard a thing is it not to give up our souls into
captivity to our wealth. But

Secondly, This ought not to be neither. For
first, The object must be commensurate and sute-
able to the affection, or else it is altogether un-
natural and improper: But there is no suteableness
between

*Athenianus, l.
12. c. ult.*

Aquin 12. 12.
qu. 40. art. 1.

between *hope* and *riches* : For *hope* and *trust* is ever *de futuro possibili*, whereas *riches* are onely present, *in re*. No man can know vicissitudes of worldly things, *What a day may bring forth: Bellisarius*, a great Commander one day, and a poor Beggar another. There must be permanency, stability and fixedness in that which a man casts his Anchor upon, but *riches* take to them wings and flie away.

Secondly, The true object of *hope* and *trust*, is *Borum arduum*. I trust in that which can help me in such arduous and grand matters, wherein I cannot help my self, in that which is adequate to all mine extremities; which hath *more good* in it, then any of mine evils can embitter, and *more strength* in it, then the weight of any of my extremities can over-bear. But now *riches* are not at all surable to a mans greatest extremities. When my Lungs are wasted, my Liver dried up, Stones in my Kidneys too big for the passages: If all the Stones in mine house were Diamonds, and I would give them all for the removal of these distempers, it could not be done. When Death comes, what Crowns or Empires can ransom me out of the hands of the King of Terror? When my Conscience stings me, and the Arrows of God stick fast in me, and I am summoned to his Tribunal to be there doomed. In such cases, *Neither treasures, nor multitude of riches can deliver in the day of wrath*, Prov. 10. 2, 11. 4. *Riches* are but like the leaves of a Tree, beautiful for a season; but when Winter and Storms arise, they fall off and are blown away

Vide Greek.
Cinnam. l. h. 1.
c. 8.

The rich Mans charge.

25

3. The Apostles reason in the Text, *they are uncertain riches.*

Uncertain, 1. In their abode, subiect to a Moth a Rust, a Theif. Some thing precious, but so thin; that a Moth can eat them up. If more masse and solid, as Gold and Silver, Rust and Canker, some slow and lingring lust can insensibly eat them out; but both the one and the other subject to a Theif, to some outward accident and miscarriage, which may spoil us of them.

2. In their Promises and Pretences; the fool promised himself long life, but was answered with an *hac nocte*. Many mens riches are like Israels Quails, promise meat, but bring a curse; like Ezechiels Book, Chap. 2. 10. 3. 3. Tastes like Honey, but is written with woes. Like Johns Roll, Sweet in the Mouth, but Bitter in the Belly; like Belshazzers Feast; Wine on the Table, and an Hand-writing on the Wall. Achans Wedg of Gold, Gehazies Talents, Ahabs Vineyard, Jehotakims, wide House, and large Chambers, were all but like the Queens Feast unto Haman, as poysoned dainties, sweet to the tast, but attended with Death. Beds of Ivory, Lambs of the Flock, Calves of the Stall, Instruments of Musick, Wine in Bowls, Precious Oyntments, all Comical Harbingers of a Tragical Catastrophe, *They shall go captive, with the first that go captive*, Amos 6. 4, 7. Little reason to put trust in such false and uncertain things, which do not onely lye and disappoint, but like a broken reed run into the arm of those that lean upon them, *Kept to the hurt of the*

ὁ δὲ ὀλβιὸς ὡς
δίκης καὶ μετὰ
παράνθρωπον
ἐξέμαρται ὁ
καὶ, συμπερὶν
ἀνθρώπου χεῖρον
Eurip. Elcāra.

Josh. 7. 21
2 Kings 5. 23.
1 King 21. 15.
Jere. 32. 14.

the owners of them; as the Wise man speaks, Eccles. 5-13.

But great reason for rich and poor to trust in God, who is a God able to replenish the Soul, to help it in greatest extremities, true and faith ful in all his promises; and truth is the ground of trust. No attribute of God, which the Soul may not rest upon. His eternity, he will never fail me, in him there is everlasting strength: His immensity, I have him ever with me: His omniscience, I want nothing but he knows it: His omnipotence, I suffer nothing but he can rebuke it. His wisdom, he can order every condition to my Good. If I do my duty in the use of meanes, I may comfortably venture on his blessing for an happy issue. He is a living God, he ever abides; is a Fountain of Life to his poor servants; all that is desirable is comprised in this one word Life: Whatever we delight in as good, is in order to the support, or to the comfort of life. Now riches can neither give life, nor preserve it, nor restore it: A mans life stands not in his abundance, then there would be no poor man alive. It is not our bread, but Gods Word of Blessing which feeds us, and that Blessing he can give to pulse, and withdraw from Quails. Riches perish, but God lives; Riches sometimes make us to perish, but God makes us live. A thief can take away my Gold, but who can take away my God? what hath a rich man if he have not God? and what wants a poor man, if he have God? An Acre of Land, and a Shepherds Cottage in the South, with the warmth and benignity of the Sun,

Psal. 36. 9.

Luke 12. 15.

Matth. 4. 4.

Dan. 1. 15.

Psal. 78. 27, 31.

San, is better then Twenty thousand Acres, and
a stately Palace under the North Pole, Better be
in a Wilderness with God, then in a Court without
him. If thy presence go not with us said Moses carry
us not up hence, Exod. 33. 15.

He is a *Beautiful God*; he is *Good*, and he doth good; he is *Life*, and he gives *Life*, to him alone in dependence to supply all necessities, all comforts of life into us, we place *rules* in his throne; we transfer *his work and office* upon them; when we make them the *objects of our trust*.

He gives, so do not riches; they buy, they do not give. I must part with so much of them, as I will proportionably have of other things. But when I have God, I need not exchange him away for other things; he brings them eminently in himself; he gives them *voluntarily* with himself. The *Ember* is his, the *Silver* and the *Gold* his, the *power*, the *strength*, the *wisdom*; whereby we get *riches*, his; the *blessing* upon that *strength* and *wisdom*, his; we are not the givers, but he is the giver of them; And if we boast of them; and puff in them; he that gives, can take them away; they that receive, must not glory as if they had not received. And if he give first he may well charge us to give too, since he requireth of us but his own.

But He gives *All things*: *All the wealth in the World* could not buy a mouthful of Air, or a drop of Light, if God *induct* it: *Rich men* give nothing for *Sun*, and *Moon*, and *Stars*, and *breath*, and *health*, and *strength*: God is the *free Giver* of all

Psal. 115. 16.
 Hag. 2. 8.
 Deut. 8. 16.
 Prov. 10. 23.
 Eccles. 9 11.
 1 Cor. 4. 7.
 1 Chro. 29. 14.

The Earth he gives to the children of men. All things that pertain to life and godliness, 2 Pet. 1. 3. (two things which all the riches in the World cannot reach.) All things in the promises, All are yours, 1 Cor. 3. 23. I have all, I abound, I am full, Phil. 4. 18. as having nothing, and yet possessing all things, 2 Cor. 6. 10. All things in measure, in proportion to our capacity, to our ability, to our exigences, to our occasions. All things necessary, all things *sutable*; with-holds no good thing, nothing but that which would be a snare and a temptation unto us; we are not straightened in him, but in the Bowels of one another; our covetousness may defraude our Brethren, Gods bounty doth not.

All things richly: there is not the poorest man living who is able to number up all the mercies which he doth enjoy. The light which he sees is mercy; the air he breathes, mercy; the ground he walks on, mercy; the bread he eats, the water he drinks, the rags he wears, mercy; the bowels of those that pitty him, mercy; the bounty of those that relieve him, mercy; if dogs lick his sores, mercy; if a poissard to scrape him, mercy; rotten rags to Feremish in a Dungeon, mercy; a basket to Paul in a Garison, mercy: But for the poor in this World to be rich in faith, heirs of a Kingdom; to have the same common Christ, the same Hope, and Spirit, and Salvation; for a poor Lazarus to have the bosome of a rich Abraham to rest in at the last. How can the poorest Saint in the World, deny unto God the praise of being rich in mercy? It is

not barely want, but *ignorance* of our deservings, *ignorance* of our enjoyments, *unthankfulness* to God, *envy* against others, our murmuring, discontent, idleness, imprudence, improvidence which makes men poor: Were their hearts and mouths more enlarged towards God in praises, other mens bowels would be more enlarged to them in bounty and releif.

Lastly, He gives all things *richly to enjoy*, and that is more then all the world can do. If it give the *possession*, it cannot give the *fruition*, it cannot give an *healthy body*, it cannot give a *cheareful and contented minde*, it cannot free a man from disquieting thoughts, from anxious fears, from disquieting cares, from wearisome labors, from continual solicitude; it cannot give either a *free*, or a *cheareful*, or a *pure use* of the things which a man hath. As it is God that gives the power to get riches, *Deut. 8. 18.* so it is he who giveth knowledg, skill, wisdom, an *heart* seasoned with his fear, and cheered with his favor, whereby we may with quiet contentment, and sweet tranquillity, make use of those blessings which are reached unto us by the *hand*, and sanctified by the *Word*, and sweetned by the sence and comfort of the *love of God*. It is Gods blessing alone which maketh *rich without sorrow*, *Prov. 10. 22.* Which by his fear, taketh a way the trouble of great treasures, *Prov. 15. 16.* Which maketh us enjoy the fruit of our labours, *Psal. 128. 2.* Which makes us *eat and drink before him with chearefulness*; eat the fat, and drinke the sweet, because *the joy of the Lord is our strength*,

strength, 1 Chron. 29. 22. Neh. 8. 10, 11, 12. This is the frequent Doctrine of Solomon, Eccles. 2. 24, 26. & 3. 13. & 5. 18, 19. & 6. 2. So much for the first affirmative duty, To trust in God, who alone is the Fountain of our life, the Author of our comforts.

We proceed now unto the second, which is to imitate God in these his works of bounty. To do good, to be rich in good works; for God hath not given them to us onely to enjoy, but to do good with them too. He hath not given them for the fuel of our pride and luxury; but for the good of our Souls, and the comfort of our poor Brethren. We have our Waters not onely to drink our selves, but also to dispense abroad, Prov. 5. 15, 16.

Good works are taken either in a more large sense for all such actions of regenerate men; as they do by the help of the holy Spirit, in conformity to the Law of God. As he that doth good, is said to be of God, 3 John 11. and Governors are said to be for the praise of those that do well, 1 Pet. 2. 14. or else more strictly for works of Bounty, Charity, and Beneficence; as Tabitha is said to have been full of good works and alms deeds, where the latter clause is exegetical of the former, Acts 9. 36. As elsewhere, Do good and lend, hoping for nothing again, Luke 6. 35.

Now it being here restrained to such good works as it is proper for rich men, as rich men, to exercise; and being after explained by the words *δοτεντες* *καρδια*, and *κατανοησεις*, I shall take it here in the more

more contracted sense for a Direction touching the right use of *riches*, which is, to make them *the material of good workes*, that we may be profitable unto men. As God hath made us not onely for our selves, but to glorifie him, and to serve our generation; so when he supplieth us with provisions, wherewith we may act towards those publick ends, he requireth that his *gifts* should be used, not onely for our own *domestical interests*, but for his honor, and the good of others. *Rich men* have their wealth as the Sun hath light, or the Fire heat, to communicate unto others. And of all things, *riches* should be so imployed, because their whole use is in *motion*. Some things put forth their vertue most, when they rest and stand still. The Earth keeps its place, and yet is fruitful. *Motion* debilitates the vertue of some agents, and hindreth the fixing of their impressions. But the whole good that *money* doth, all the efficacy that it hath, is while it is in *motion*, and passing from hand to hand. It is as insignificant in a Vwordlings Chest, as when it lies in the Bowels of the Earth, We call it *current money*, to note, that the use of it is while it is *in course*.

The *duty* then it is of *rich men* to make their wealth the materials of *good workes*. Money useth to have an *Image* and *Superscription* upon it, *Matth. 23. 20*. And the Prophet hath given us an *Inscription* for ours, *Isai. 43. 28*. *Her merchandise, and her hire shall be holiness to the Lord, and to Zeck. 14. 20, 21*. Hereby we stamp the Image of God upon them. *Homo hominis Deus*, By doing good a

The rich Mans charge.

man is as it were a God to his Brother, *Be ye merciful, as your Father is merciful, Luke 6, 36.*

The Lord could have enriched all men, but he hath said, That we shall have the poor always with us; that so the rich may have matter to imitate God, and the poor to praise him; that the poor may have Christ for an example of patience, and the rich for an example of goodness, that the rich mans supplying the poor mans wants, may be a pledg, and an assurance of Gods supplying his wants. For rich and poor are relations amongst men; but as we stand in relation to God, every man is poor, and must be alwayes in a begging posture, *Luke 18, 1.* And as Christ hath taught us to pray, *Lord, I forgive others, dost thou forgive me;* in like manner, we may pray, *Lord, my heart and hand is open to others, let shine be so to me. I that am evil, am enabled by thee to give good things to others, and thou hast given me assurance that thou wilt much more give good things to those that ask them.*

The matter out of which these good works are to be done, must be.

1. *Bona propria*, *ἐν τῷ ἰδίῳ, ἑωρτα, ἰαπαρτορτα.* Our own things, *Luke 11. 41. & 21. 33. 2 Cor. 8. 11.* We must not enable our selves to do good by doing evil first, *God hateth robbery for burnt-offering:* We must warme the poor with the fleece of our own sheep, *Jeb. 31. 20.* Ill gotten goods are matter of restitution, rather then of distribution.

2, *Bona superflua*, We are to give out of our over-

The rich Mans charge.

33

overplus and abundance, *That your abundance may be a supply for their want*, 2 Cor. 8. 14. *in munda-*
na, that which remains and is to spare after other
 necessary uses, as *Mark 8. 8. Luke 15. 17.*
 (though ardent charity will sometimes go beyond
 its power, *Mark 12. 44. 2 Cor. 8. 3.*) To know
 what these *remains* and *overplus* are, we must con-
 sider what things are necessary, Things are ne-
 cessary upon a double ground.

1. *Necessaria simpliciter*, without which a man
 cannot maintain himself and his charge at all.

2. *Necessaria ad decentiam status*. Necessary to
 the decency and quality of a mans condition; that
 which is abundant for a Tradeseman, may be too
 little for a Nobleman.

Now in case of *extream necessity* of our Bro-
 ther, we ought to relieve out of that which is
 necessary to our own decent condition. He that
 hath *two Coats to give to him that hath none*, rather
 then to see him perish, *Luke 3. 11.* In cases of or-
 dinary necessity we are to give out of our *overplus*
 and abundance, providing for the decency of our
 own condition, which is to give *as we are able*;
 according to the blessing of Cod upon honest la-
 bors, so much the word *substantia* importeth 1 Cor.
 16. 2. which doth not hinder our endeavors to
 lay up and provide for our Families and Posterity,
 which the Apostle requires, 1 Tim. 5. 8. 2 Cor.
 12. 14.

Ezra 2. 69.
 Acts 11. 29.

The *Object* or *Matter*. *Circa quam* of our Good
 works, are

First, The worship of God, and things subser-
 vient

vient and conducent thereunto; as maintaining Poor Scholers in the *Nurseries* of the Ministry, and *Schools* of the Prophets; comforting and encouraging the able and faithful *Ministers* of the Gospel; For which, *Hezekiah* and *Nehemiah* are by God honored in the Records of *Scripture*, 2 *Chron.* 30. 22. & 31. 4. 11. *Nehe.* 13. 10. 14. Let him that is taught in the Word, communicate unto him that teacheth in all good things, *Gal.* 6. 6. Honor the Lord with thy substance, *Prov.* 3. 9. They who sow unto you spiritual things, it is equal that you minister unto them carnal things, 1 *Cor.* 9. 11. *David* would not, when he might, offer unto the Lord of that which should cost him nothing, 2 *Sam.* 24. 24. Ministers, that are faithful, dare not offer unto you that which costs them nothing: It costs them their time, their Studies, their strength their Prayers, possibly their tears and sorrows, to see their work fall as fast as they set it up (as *Chrysostome* sometimes complained) Nay, if you will have a *Learned Ministry*, it must cost their purses too; the *Ustensils* of a Minister are chargeable things. And therefore it is a worthy, honorable, and most beneficial work, to contribute unto publick Libraries for the service of the Ministry in Universities, Cities, and publick places.

Secondly, *The necessities of man;* and here

1. *Kinred friends, acquaintance, Those of our own house,* 1 *Tim.* 5. 8. *Ab.* 10. 24.
2. *Those of the household of Faith, who dwell before the Lord,* *Gal.* 6. 10. *Isai.* 23. 18. Pour your ointment abroad all upon the feet of *Christ*.

3. Strangers, 1 *Tim.* 5. 10.

4. Enemies themselves, *If thine enemy hunger, feed him, Rom.* 12. 20, 21.

In one word, All that are in misery and distress amongst them: First, The most *helpless*, widows, fatherless, sick, maimed, aged, exiles, captives. Secondly, The most *hopeful*, useful, and painful, as *pregnant wits* for learned education, or other necessary employments.

For the *manner* how, the *Apostle* directeth us. First, To do good workes *richly*: They who are *Divites opibus*, must, be *Divites operibus* too, their *fruit* must be plentiful, as well as their *estate*. There may be a narrow Heart, a starved Charity, where there is a large estate, as in *Nabal*. And there may be a large and bountiful heart, where there is but a poor and narrow estate, as in the poor widow, who as our *Saviour* tells us, *Cast in more then all others* into the Treasury; more in proportion, *quia nemo sibi minus reliquit*; more in affection she cast in her bowels, she cast in her prayers with her two Mites, *Marke* 12. 43. So the *Apostle* testifieth of the *Macedonians*, That their poverty was deep, and yet their liberality was rich and abundant, 2 *Cor.* 8. 2. Though they could not draw much out of their Purse, yet they drew out their very Soul to their Brethren, *Isai.* 58. 10. As the *Apostle* saith, That he imparted his own Soul to the *Thessalonians*, 1 *Thes.* 2. 1. But you that are rich in estate, may be rich in good workes, as well as in good affections, may be exercised to all bountifulness, 2 *Cor.* 9. 11. As there is a *decentia status*

F

for

for a mans expences on himself; so is there for his bounty to the poor. The Widows two Mites had been a mock and not an alms, if a rich man had cast them in.

Secondly, *To do them readily*, *εὐμενῶς αὐτοῖς εἶναι*. To be easie, prompt, prone unto *god works*, not out of necessity, importunity, constraint, but willingly. This is a great mercy, when men are able to offer these Sacrifices *willingly*, *1 Chro. 29. 14*. And hereunto are necessary such habits and principles as do facilitate good works, as

1. *Piety to God*, a desire to honor him with his own gifts, and to give him back again of his own, and thereby as to testifie our professed subjection to the *Gospel*, so to procure abundant thanksgiving unto God, *2 Cor. 9. 11, 12, 13*.

2. *Love to Christ*, whose *doctrine* hereby we obey, *Luke 11. 41*. whose *example* herein we imitate, *John 13. 39*. whose *members* hereby we refresh, and so in his accompt do it unto himself, *Matth. 25. 40*, and become his creditors. For he *that giveth to the poor, lendeth to the Lord*, *Pro. 19. 17*.

3. *Love to our Neighbour*, which worketh tender heartedness towards him in his affliction, and large heartedness for his relief, *Prov. 31. 30*. God requireth the *doing of judgment*, which in some cases may be done with sorrow, as in the punishment of malefactors; but he requireth *The loving of mercy*: We must never go unwillingly about that, *Mic. 6. 8*. Our bounty must be in our eye, and so affect our hearts, *Prov. 22. 9*.

4. *Wisdom and skill* with prudent consideration to do a good work to the best advantage. A man is never ready and dextrous in a business, which he is unskilful in; therefore the *Psalmist* saith, *Blessed is he that considereth the poor*, *Psal.* 41. 1. We read as I take it in *Seneca* or *Plutarch*, of one who knowing the poverty and modesty of his friend, was fain to steal a gift under his Pillow for him, who otherwise might have refused it.

5. *Chearfulness and speed*, to do a good work without grudging or delay. *Say not to thy Brother, Go and come to morrow*, *Prov.* 3. 28. *Job* did not withhold the poor from their desire, *Job* 31. 16. He that sheweth mercy, must do it with *chearefulness*, *Rom.* 12. 8. For the Lord loveth a *cheerful giver*, *2 Cor* 9. 7. In many cases delays are denials; a duty done in season, is twice done.

Thirdly, *To do them diffusively*, *κοινωνικῶς εἶναι*. We are not onely to do good, to do it copiously, to do it readily and chearfully, but to do it to many, to *community*; so to have the property in *ourselves*, as that the *comfort* may be diffusive, and redound to many others. And as here *ἀγαθοεργεῖν* and *οἰκονομεῖν* are put together, so elsewhere *Heb.* 13. 16. *ἐν κοινῇ* and *κοινωνία*, doing good and communicating, are put together, and so it is used, *Phil.* 4. 15.

The word seemeth to import, first, To do good, so as *that many* may be the better for it, that it may be a *common* and a *publick* good: Such are the works of God; his Sun-shines, his Rain falls on good and bad, upon the barren Rocks, as well

as the fruitful Valleys. Such publick works are building and endowing of Schools, of Churches, of Lectures, of Work-houses, of Hospitals, of Manufactures, furnishing of Libraries, maintaining of publick Professors, Legacies to the poor, repairing Way and Bridges, Loans to set up poor Tradesmen, and other the like Benefactions which have a common and publick influence.

Secondly, To do it *as in communion*, as Members one of another, *communion Natural* upon principles of *humanity*, and *communion Spiritual* upon principles of *Christianity*. To remember them that are *in Bonds*, *as bound with them*, and them which suffer adversity, *as being our selves in the body*, *H.b. 13.3.*

Thirdly, To do it *sociably*, modestly, humanely, to be not onely bountifull, but to adorn both our wealth, and our good workes with suavity of conversation, with meekness, placidness, and facility of manners, with an amiable and communicative deportment towards all men. For a Mans very charity may be so morose and austere, that tender stomachs may nauseate it; as Physick that is wholesome, but bitter.

Give me leave to press this duty upon you, which the Apostle both by so many and emphatical expressions, with such considerations as these.

1. From the example of *God himself*, who requireth us to imitate him in works of mercy, *Luke 6. 36. His mercy is in the Heavens*, *Psal. 36. 5. The Earth is full of his goodness*, *Psal. 35. 5. His bounty is over all his works*, *Psal. 145. 9 He punisheth*

eth unwillingly, Lam. 3. 33. He watcheth to be gracious, Isai. 38. 18. He chose mercy and grace as the choicest things, to make his name known unto his people by, Exod. 34. 6, 7.

He gave his Son, his Spirit, his Love, his Grace, his Glory, Himself unto us; and yet his *mercy is free*, he is not by any Law bound thereunto. *He sheweth mercy to whom he will shew mercy, Rom. 9. 18.* Whereas we are but his *Stewards*, and have riches as the *Sun* hath light to disperse to others. We have the *custody*, but the *comfort* belongeth unto others; it is called *another mans*, and not our own, *Luke 16. 12.* If a Man were master of the light of the *Sun*, we should esteem him extremely barbarous and inhumane, if he should let it shine onely into his own house: Our Money, our Bread, our Clothing, is as necessary for our poor Brother, as the light of the *Sun*; and therefore the inhumanity as great to withhold the one, as it would be to monopolize the other.

Secondly, From the example of *Christ*. He was his Fathers Almoner, *Mercy* was his Office: It belonged unto him as *the son of David*, to shew mercy, *Matth. 9. 27.* *Mercy* was his practise, *He went about doing good, Acts 10. 38.* All his miracles were in *workes of mercy*, feeding, healing, raising, comforting: and though he be now in glory, yet he reckoneth the bounty shewed to his members, as done to himself, *Math. 25. 35, 40.* A *Sacrifice* was offered to *God*, though eaten by the Priest and the people; and our *Alms* are called *Sacrifices*, *Heb. 13. 16.* *Phil. 4. 18.* The poor onely
are

are benefited, but God is honored by them. And there is a *connexion* between his *mercy* and ours; we forfeit his, when we restrain our own, *Matth. 5. 7. Jam. 2. 13.* And the *Argument* is strong from his to ours; his was to *enemies*, ours to *Brethren*; his to *debtors*, ours to *fellow-servants*. His *free grace* to me, mine *just debt* to my Brother, *Rom. 13. 8.* His *for ever* to me, mine but for a *moment* to my Brother; his in *Talents* to me, mine but in *Pence* to my Brother; his in *Blood* to me, mine but in *Bread* to my Brother; his *mercy* *enricheth* me, mine leaves my Brother *poor* still. If then I live by the *mercy* which I do *enjoy*, and must be saved by the *mercy* which I do *expect*, shall so much *mercy* shine on me, and none reflect from me upon my poor Brother? shall all the *Waters of life* run from *Christ* unto me as those of *Jordan*, into a *Dead Sea*, to be lost and buried there? Wherefore doth the *Sun* shine, and the *Rain* fall on the *Earth*, but that it may be fruitful? The *mercies of God* should be as *Dew* and *heat*, as *manure* and *culture* to the *Souls of Men*; that being thereby *enriched*, they may empty themselves, and draw out themselves into the *Bowels of others*. *Christ* is the *Fountain*, *Rich men* the *Conduit*, and *Poor men* the *Vessels* which are there and thence supplied.

Thirdly, From respect to ourselves. 1. Community of *nature*, we also are *in the flesh*: We may want *mercy* from others, as others do now from us. Who would have thought that *David* should have stood in need of the *Bread of a Church*!

good

Good offices between men and men, are not *du-
ties* onely, but *trade* and *merchandise*. I shew them
to him now, and another time he may shew them
to me; it is the *Apostles* argument, 2 Cor. 8. 14.
2. A *special honour*, when God makes us *instruments*
for doing good; for it is a *more blessed thing to give,*
then to receive, Acts 20-35. *Mercy* is the seed of
honor, Psal. 112. 9. Prov. 21. 21.

Fourthly, From respect to our Neighbor, to
whom we owe this *debt of love*; For there is a *debt*
of Charity as well as a *debt of Justice*: A debt
whereby I owe him that which is truly his, and a
debt whereby I owe him something of that which
is mine own. And this I do both unto Gods Image
in him; for every one that loveth him that begat,
loveth him also that is begotten, 1 John 5. 1. and
unto mine own Image, for his flesh is as mine own
flesh, Nehe. 5. 5. He that made me in the Womb,
made him saith Job, Cap. 31. 15. And when I
hide my self from him, I hide from mine own flesh,
Isai. 58. 7. *Homo sum, humanum á me nihil alienum*
puto

Fifthly, For the credit of our Reformed Religion,
that the mouths of adversaries may be stopped,
who falsely charge us with preaching, and you
with professing a naked, empty, fruitless Faith;
We preach St. Pauls Faith, a Faith which workes by
love, remembring your worke of Faith. We preach
St. Peters Faith, a Faith which hath vertue and
knowledge, and temperance, and patience, and godli-
ness, and brotherly kindnes, and charity added unto
it. And we tell you with him, That if these things
be

Gal. 5. 6.
1 Thes. 1. 3.
2 Per. 1. 5. 7.

Jam. 2. 2, 14.
18, 21, 25.

Jude v. 3. 12.
20.

1 John 3. 17.
18, 23.

Pfal. 37. 3.
Job 31. 16,
23.

be lacking, you are blinde; and your knowledge is worth nothing, so long as it is barren and unfruitful. We preach St. *James* his Faith, a Faith which hath *workes*, which may be *shewed*; which visiteth the *Fatherless* and *Widows* in their afflictions; *Abrams* Faith that hath a bosome for poor *Lazarus*, *Rahabs* Faith which had an Harbor for endangered Strangers. We preach St. *Judes* Faith, a *most holy Faith*, a *Faith delivered to the Saints*; such a Faith, as who indeed hath it, is not a Cloud with our Water, nor a Tree without Fruit. We preach St. *Johns* Faith, *to believe on the Name of Christ*, and *to love one another*; and to shew this love by opening our *Bowels of Compassion* to our needy Brother, and loving him not in *Word* only, but in *Deed and Truth*. We tell you, if you *trust in the Lord*, you must *do good*: If you believe either *the truth*, or *the terrors*, or *the promises of God*, you must not withhold the poor from their desire, nor cause the *eye of the Widow* to fail. This is the Faith we preach, this the Charge we give: We tell you without this, your Faith is *Hypocritical*, your Religion *vain*, your Hope *delusion*, and all your Expectation but as a *Spiders Web*.

Sixthly, Let me press upon *London*, the example of *London*, an easie Argument, One would think, to desire you to be like your selves. I might make a large recital of *great and publicke Works of Piety* done by this famous City: I might mention multitudes of ample Munificencies and Benefactions, by very many worthy Members thereof, since

since the *Reformation*, where by they have refuted the calumnies cast upon our Religion by Papists; as if it made us careless of *Good works*. A large Catalogue hath been made of them to mine hand by a *Learned Writer*, Dr. *Andrew Willet*, to the honor of God, and credit of our Religion. I shall content my self to give you a report of the *general sum*, which upon computation, he telleth us, doth amount in the space of Sixty years, unto above Six hundred thousand poundes. So that by an equal distribution, through the whole time, this famous City did allow Ten thousand pounds *per annum*, for Threescore years together unto *Works of Piety and Charity* (besides all which was done in a private and unobserved way.) An example, I believe, hardly to be parallel'd in any City under the *Roman Jurisdiction*. More then Forty Hospitals built, above Twenty Free Schools, besides Granaries, Conduits, Water-works, Loans to poor workmen, Exhibitions to poor Scholers, Churches, Munificent gifts to the Universities and Colledges, there so that I may say unto you, as *Paul* to the *Thessalonians*, touching *Brotherly love*; *You need not that I speak unto you, for you have been taught of God*; only I beseech you *That you abound more and more*, 1 *Thess.* 4, 9, 10. That you may receive the same honorable Testimony and Memorial from *Christ*, which the Church of *Thyatira* hath received, *I know thy works, and charity, and service, and faith, and thy patience, and thy works* (they are twice mentioned) *and the last to be more then the first*, *Revel.* 2. 19.

Be not weary of mēdoing, in due time you shall reap, if you faint not, Gal. 6.9. Lose not the things which ye have wrought, but that ye receive a full reward, 2 John v.8, And this leads me to the last consideration, viz.

Seventhly, The Reward which is set before you, It is a sowing of Seed, 2 Cor. 9.6. A scattering which tendereth to increase, Prov. 11.24. There is no duty which hath more copious promises of reward, then this of mercy and good works. Rewarded with plenty, Thy Soul shall be as a watered Garden, Isai. 58. 11. For this thing, the Lord thy God shall bless thee in all thy works, Dent. 15. 10. Rewarded with honor, He hath dispersed and given to the poor, his horn shall be exalted with honor, Psal. 112. 9. Rewarded with the blessings of the poor. The blessing of him that was ready to perish, came upon me, Job 29. 11, 13. Rewarded with the grace of God, God is able to make all grace abound towards you, 2 Cor. 9.8. Rewarded with a pure and Comfortable use of what we enjoy our selves. Give almes of such things as you have, and behold all things are clean unto you, Luke 11. 41. Rewarded with a lengthning of our present tranquillity, Dan. 4. 27. Rewarded with Gods acceptation, Heb. 13. 16. with the mercy of God, Matth. 5. 7 with the mansions of God, Luke. 16. 9. Good works are Bills of Exchange, which return our estates into another Country.

This laying out is laying up; Mercatura est amittere ut Lucreris. It is like putting a Basin of Water into a Pump which drawes out a great Vessel full: It is a Sacrifice, and Sacrifices were offered

for the benefit, not for the damage of the offerers. A man scatters his Seed in the Furrow, but he lays up his Crop in the Barn; it is a scattering which ends in a laying up. The Backs of the Poor, the Bellies of the hungry, are the Bank of Heaven.

And it is a laying up *for our selves*. Men lay up usually for others; their Children, their Heirs and Executors meet with it at the last; but *works of mercy* are all expended *upon a mans self*, he hath the *comfort here*, and the *reward hereafter*. It is money lent to God, and he will repay it to our selves. In Law, he which *sows must reap*; and so sayth the Apostle, *He that soweth bountifully, shall reap bountifully*.

Quas dederis solas semper habebisopes.

And it is laying up a *Foundation*, a way to make our uncertain *riches* a sure and stable; that whereas other riches take unto them *wings and fly away*, those which are thus laid out, are laid up, as *safe*, as unmovable as the Stones of a *Foundation*, as the bottom of a *Rock*. A Foundation not by way of *merit* towards God, but by way of *evidence* in regard of our selves, as Testimonies of our *reconciliation* and *peace with God*. A Learned Writer *b* makes *ἑμὴν καλὸς* to answer to the Hebrew קרן which is the *Bond* or *Instrument*, securing to a Creditor the money which

a Si amicum tuum intraret in domum tuam & inveniret te in loco humido frumenta posuisse, daret tibi huiusmodi consilium dicens, Frater perdis, quod cum magno labore collegisti; in loco humido posuisti, paucis diebus ista putres-

cent. Et quid facio, frater? Leva in Superiora. Audires amicum suggerentem, et frumenta Levaras de inferioribus ad superiora, & non audies Christum monentem ut thesaurum tuum Levas de terra ad Cælum? A. g. in Psal. 148. *b* Sam. Petiti. Var. Leq. 1. c. 11. 9

The rich Mans charge.

he hath lent. *καὶ οὕτως αὐτὸς ἐν δουλείᾳ καλῶν* is *Bona nomina facere*; God becomes suery for the poor to repay us there, where neither rust, nor moth, nor thief can enter.

And it is a *Foundation*, *ἐς τὸ μέλλον* for the time to come, for the life to come, when none of our glory will follow us. *Wealth* haith wings, it is here to day, it is gone to morrow; but *good works* are a Bank in Heaven, when all other mens wealth doth stay behinde them, and betake themselves to other Masters; A good Mans being turned into *good works*, doth follow him, and enrich him in a life to come.

And this life to come, a life which *may be held*, a life which can never be lost, when the last general conflagration shall have consumed and melted all the Treasures of the world, our *good workes* will abide that trial; the inheritance unto which they follow us, is *incorruptible and unafiled*, and that *fadeth not away*, reserved in the Heavens for us.

And now *Right Honorable* and Beloved, to give you all in one view, You have heard the *Charge* of the God of Heaven, to the *Rich men* of the Earth: It is my Petition, it is his Command. I beseech you, he enjoyns you, *Not to be high minded*; not to let that which comes from the deep place of the Earth, exalt you, and make you forget that you are Earth; not to let the thick Clay make the thin Dust proud: It cannot adde a cubit to your stature, let it not adde so great a sin to your Souls: It is gift, it is not property;
Gods,

The rich Mans charge.

47

Gods, not yours ; you are the fiduciaries, the depositaries onely ; why should you glory as if you had not received it ?

Let me adde this one word more, Let not your riches, make you low minded neither, to glew your hearts, to bend your affections to things below : Let them make you heavenly-minded, and then they will make you humbly-minded ; the more of Heaven in any minde, the more of Humility.

Not to trust in riches, not to let his gifts be used to his own degrading : Who would trust in an *unstable* thing which he cannot keep ! *Riches* are uncertain ; in a *false* thing which he cannot credit : *Riches* are deceitfull ; in a *nothing*, which is not ? He that trusts in *Riches*, makes them an Idol, and an Idol is *nothing in this world*. Who would trust in a Dead Idol, that hath a *Living God* to trust in : who would trust in on useles *nothing*, who hath a *Bountiful God*, who gives all things to trust in ?

You have another charge, *To do good, to be rich in good works*, to do them chearfully, to do them diffusively : And though God might stop at the charge, his sovereignty and dominion would bear him out, to *command* you only ; yet being full of love and mercy, he is pleased to *encourage* as well as *command* you. He encourageth you *antecedenter*, by that which goes before your duty, his own *example* ; he encourageth you *consequenter*, by that which follows after your duty, his great *reward*, his *example* you have ; he gives, you do but

Prov. 23. 5.
1 Col. 8. 4.

but lend; he gives, you do but render back to him of his own. He gives to you *all things*; the Earth empties in to your Coffers her Silver and her Gold; the Pastures send you in Cattel, the Fields Corn, the Sea Fish, the Aire Fowl; one Country sends you in Wine, and another Spices, one Silks, and another Furrs; one Delicates, another Ornaments: He gives you the light of the Sun, the influences of the Stars, the protection of Angels, the Righteousness of his Son, the Grace of his Spirit, the Hope of his Glory: He gives you Himself, and his own Almsufficiency for your portion. And now if Heaven and Earth be *all*, if Grace and Glory be *all*, if God and Christ be *all*; he hath given you *all things richly to enjoy*: for many of these gifts bring their joy and fruition with them. So the *Example* far exceeds the *Imitation*; you *lend*, you do not *give*; you *lend some thing*, you do not *give all things*; you *lend to the necessities* of your Brother; you do not give to his *delights* and *replenishment*; you *cloath him*, you do not *adorn him*; you *feed him* you do not *fill him*, much lesse pamper him. This is one encouragement, *A great Example*.

You have another encouragement, *A full Reward*, good measure, shaken together pressed down, running over into your bolomes. You give money, God gives life; you things uncertain, which you could not keep, but by giving; God gives a Foundation, Mansions, a City which hath Foundations, *The sure mercies of David*. You lay out to your Brother, God lays up for you;
you

you give perishing things to your Brother, God an abiding, an abounding life to you, you a Cottage, or a Coat to your Brother, God a Kingdom and a Crown to you; you such things to your Brother, which neither you nor he can keep, God such things to you, which when once laid hold on, you cannot lose.

So this double encouragement sets on the duty by a threefold love, If you *love God*, imitate his *Example*, be merciful as he is *merciful*: If you *love your Brother*, refresh his Bowels, make his Back and Belly your repositories. He can repay you with Prayers, and Prayers are as good as Gold. If you *love your selves*, do what the most covetous man would do, lay up, lay up for your selves, not onely for your heirs, your children; it may be for strangers, for enemies: lay up *surely*, that which you may lay hold on, that which will *stay* by you, a *Foundation*: Lay up for the *future*, that which Time, which Death, which Rust, Moth, Theft, cannot take away; for *life* which is more worth then wealth, for *eternal life* which is more durable then wealth, If you do not thus by your wealth, lay up a foundation unto *Eternal life*, your thick Clay will load you with many sorrows, and drown you in destruction and perdition. You have your wealth for this end, you have your life and salvation with this homage, and quit-rent upon it. If you do not give, you shall not live; If you do not do good, you shall not receive good; if you do not lay out, you shall not lay up. Here is your option, keep your money,

money, and perish with it; return it unto Heaven, and be gainers by it. If you love God, or your Neighbor, or your selves, or your very riches themselves; do good, be rich in good works, you do not only comfort your Brother, but you keep your God; you save your selves, you lengthen your lives, you preserve your estates unto *all eternity.*

FINIS.